## TEMPHIS APPEAL.

For the Daily Momphis Appeal. MELT THE CANNON! ANSWER TO "MELT THE BELLA"

" Melt the cannon! melt the cannon! The thunders of the war are stilled, battle's smoke has left the air. The dogs of war have sought (borrlair, And the land with sorrow walled By the cannon

They have caused as wee and main : s of sorrow, totl and tur-Round our hearts have would shelr not .-So melt the cannon back again Into bells.

hielt them into bells again !-Father, Brother, Son and Lover. Who for their country have been slain By the cannon.

"Melt the cannon ! melt the cannon The angel peace will muralisme us.

Onl will took down on, and flore us. We need never then four harm. From the bells,

Mart the cumnum! melt the campon!"-Most from back again to bells!-And on h merry, merry peal One and all will make us feel, That each and every bell

Tells of God A. G. KNAPP, Jr. SATURDAY NIGHT.

BY RESET & WASHINGS. Paisse, my sould a week hath ended-line the less for thee fellow; In this week there hath been alemded flops one fear, and joy and wee; Weary leart, thou cause not mursum; Our thy sky a how be cast; One week to thy haven mears; Contage gather from the plan.

Pause, my smill a week hath ended

Parse, my sould a week both ended

SHOTLD WOMEN RIDE ASTRIDE?

we would as soon expect to see a wild. Animals form for themselves no ideals space sitting at a pixno as on a side. They have, it is evident, no conception saidle. If our latter are to change their of the ideal in any thing. The wiscat of

spestran trip to falington

unicering after the right to rule the na- men draining

The action of the house on Thursday future being. in respect to issuing more greenbacks to pay for matured compounds, is nothing but giving expression to what the policy of concerns up other rollites agreed as a spirations beyond this life, and party is bent on increasing the public future. met by internal and external taxation; life and world are too narrow a field. the latter can in turn only be made productive of the requisite results by a condition of present business activity in the morthern states. If manufactures are dull, if trade languishes, if speculations droops, if commerce is dried up, if investments are moreummerative, if, in a word, all the numberless acts for which stamps are bought, and the numbers are activities of Locke are only carried out to the tax gatherer are not in foil biast, there will be greatly reduced internal revenue. So, too, if there be business losses, reduced pradits, sinited incomes,

losses, reduced profile, stinted incomes, boxes, reduced profile, reduce revenue. Contraction of the our Transcendentalism shares the same fale chusers of foreign fabries and little existnal revenue. Contraction of the currency cannot exist with expection of the
publicy of the republican party in other
matters. One must give way. Increase
of cur expenditures by holding the south
under quasi military way will thus
harktrupt-the treasury, unless we submit
to give to the government out of the
principal of individual property, or unprincipal of individual property, or unureal, and, in the end, random condition
of temporary property. The knilpon
is passed, when it is settled that the south
is to be kept out of the union, unpower
ished and with no hope for the function
if he republican party dares to do justices and refuse emission of more greens and these conplaces and refuse emission of more greens and these conplaces and refuse emission of more greens
have for the violation of all the
recognized laws of political connony,
New Fork World.

One R. M. Gano, has exchanged the
Gen. R. M. Gano, has exchanged the
Gen.

SUNDAY READING. RELIGIOUS DOCURINE. BY A TAYMAN.

There is an essential difference, in their ery constitution and nature, between the souls of aximals and those of human elogs. It is, that the animals have no RAGINATION.

Intellectual and common-place personal distributions of the pulpit than out of it, in our lifetime There is an essential difference, in their very constitution and nature, between Intellectual and common-place persons alike, vaguely think that the imsorts alike, vaguely think that the imsorts of evidence of certainty and conviction. It is the very highest. It is an additional and higher faculty, given by God to the Human Soul, the medium of communication between itself and the spiritual world. "If Intellect alone likect us," it has been well said, "we literature, and states manually, asserting "Adapted to the outward world by means of our physical organization, seeing through the eye, hearing through the ear, lealing through the nerves, delighting in the palpable, content to refine the sensual into the sensuals. Intellect cannot transcend its earlily functions and open our hearts to those sublime spiritusial its that heads are that the transcending the sensual into the sensual into the sensuals and open our hearts to those sublime spiritusials are that heads are the sensual into the sensuals and through the boundaries of sense and reason, and through which the highest manifestations of the soul are made,—this faculty is enfombed because the property of the soul are made,—this faculty is enfombed because the property of the soul are made,—this faculty is enfombed because the property of the soul are made,—this faculty is enfombed because the property of the soul are made,—this faculty is enfombed because the property of the soul are made,—this faculty is enfombed because the property of the soul are made,—this faculty is enfombed because the including the property of the soul are made,—this faculty is enfombed because the property of the sublime sensual into the sensual into

the vast realms of space, no domb and bail of Christianity, the average religion valueless object in all the far reaches of creation. To it the spheres do make creation. To it the spheres do make creation. To it the spheres do make creation. As earth from west to cast, From east to west her silent course selvanes.
With themselve pare that spinning a sepa.
On her soft size while she pares, even.

both limbs on the same side of introar of the tornado, are to it the voices only his own learning, the horse, as has been the of God. He speaks to us, and chiefly to Imagination and w the horse, as has been the of God. He speaks to us, and chiefly to curstom among civilized nations time out of mind. If we had as many delicate instrument, in all the sounds are the chaff of life and art.

Wisdom is the strength of the weak, it is all the sounds are the chaff of life and art.

Wisdom is the strength of the weak, and sitisfaction guaranteed. Regular office and sitisfaction guaranteed and sitisfaction guaranteed. Regular office and sitisfaction guaranteed and sitisfaction guaranteed. Regular office and sitisfaction guaranteed and sitisfaction guaran Indians, we should be much better off and of or disbelieve His existence and Never cut what you can untile, pecuniarily than we are now; and they His presence. He also implants in as Virtue is the health of the soul. It rede or looked graceful enough, and they red or looked graceful enough, and that consciousness of our own ligher at the second at ease and at home with one mature, by which we know that we seen tially differ from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals, by the others, this is the twofold end of man on ligher from the animals. her on the other side. Yet their possession of a faculty and integral purple earth. His imprines is his supreme stumes were intended for this style of the soul which they have not, and destination; but it is not what he should female spectranism—their dresses were which about capacitates us to be imseek, it is only what he may expect and obtain if he is worthy of it.

So, a court Place,

habit of riding they must change their them can but imitate. The human soul thabits as well—must diseard the long "endeavors to exalt itself to the cumhirt, of course. And what costume will panionship of the vast, the permanent, is yadopt? Not the Menken style cer - the Infinite." Always it has some ideal the Black Crook or balles model and standard of excellence to: tue water the perfection of which it strugt.

We have a state of the perfection of which it strugt.

We have a state of the perfection of which it strugt.

When once the ladies animals do not. The writer from whom the state of the med a safelles after the manner of men, says: "Every man must idealize some-portion of our mode of being that I am we have little doubt they will hit upon thing. The conditions of his inward astonished that no philosopher has omappropriate and becoming haldliments, something in the way of costume which something in the way of costume which will be shown, dashing and elegant without being Amazonian or Hippo- human. Life reduced to the estimates what ideas are to our actions human. Life reduced to the estimates what ideas are to words. The essential object of morality. In fact, our affections are to our actions what ideas are to words. The essential object of morality in fact, our affections are to our actions what ideas are to words. The essential object of morality in fact, our affections are to our actions what ideas are to words.

And, slightly to after the inguest offices of the intellect and Morality must have sky, as a picture loss account of John Gil-beart with the own spirit, temper and air. action. It widens sympathy, and makes. The morality of some people the brotherhood of universal being known mants—chough to make a coat. to the affections. It is wiser than We have been led to these remarks by scholastic learning, profounder than areing in Flake's Bulletin an account of gument, starper than logic, and more model, none can do well. nen should ride netride or not, and under-lone in which nature utters her code of morals for one's self, a religion its, which are amusing enough on lauder strains which alone strike the ears things cannot be private the question and employs the more delicate and sub- pression of an important and indis we are not particularly interested, left the elements of wisdom and knowledge, hie truth. Sound maxims are all germs we are a little armsed at the line the. It is for all humanity a chief means of of good: strongly imprinted in the Almost all the culture, improvement and happiness, memory to nourish the will

proach towards completeness contract will, and body. vote, to wear short peticists, to ride its connections with the universe! stride, to hold affice, to practice media alone calls lute action the profounciest to plend at the har, to preach in sympathies of our moure, and hids them pulpit, and to only the broad co-operate with the thinking Intellect, musculine liberty—are all argued It heightens our moral sensibilities, and co-operate with the thinking Intellect.
It beightens our moral sensibilities, and pon the same principles and in the gives lenfold strength and perfectness to sy. our convictions of duty." more exquisite than the fruit itself—a upon a time, as the story books. It is the general idea that the real is soft, delicate flush that overspreads its ay, a Spanish courfler meaning to say wholly unreal, something worse than obashing cheek. Now, I you strike you

of her grace in dancing the real is. It is the ideality of our nature pealed with daw, arrayed with levels delicer know, not only the feet to outrance us. It alone makes the tolk and you may sprinkle water over it as but the limbs themselves are and drufgeries of life tolerable; and life you please, yet it can never again be rather prominently manifested. Her something more than a struggle for food made what it was when the dew fell massly received this compliment and cighbur and sensual pleasure. It lightly upon it from heaven. On a a withering frown, and reation by the desired this compliment and ciothing and sensual pleasure. It lightly upon it from heaven. On a since invested life, and the affections and frosty morning you may see the panes of labors and duties of life, with a spiritual glass covered with landscapes, mounting, is compased at dress and indesires. It alone makes lasting love tains, takes and trees, blended in a heartiful, fantastic picture. Now, c. Herein lies the difficulty; the even shake the young to love the december and indolence refers beauty the deformed; the gentle, the duties that heaven tellectual, the accomplished, the high- by the warmth of the palm, all the the ill-tempered, the common-place, the is in youth a beauty and purity of char ngings for some power or privilege uninformed, the rude the timid and the acter which, who have touched and de with their nature, victions, it alone keeps in our homes alled, exu never be restored a fring from prescribe idleness, "the Graces and the resyslosomed more delicate than frest-work, an and old clovenhot "finds some mis- Hours," makes a divine light shins which, when toru and broken, will never set still for idle hands to do." It is per- there, and invests them with a thousand the re-embroidered. A man who by easy to prove, by abstract argue charms and softened, mellow colorings, spotted and solled his garments in your no, that woman has the right to vote. It alone, Lizzie, can make marriage a though he may seek to make them whi ment, that woman has the right to vote, to hold effice, to ride astride and to do happy estate, and investe it with an again, can never wholly do it, even were strong-minded long for. But it would be satisfied matter to prove that these things were compatible with the duties that tied has imposed upon her. We could be strong and the first the strong man leaves his father's house things were compatible with the duties that tied has imposed upon her. We could not of the seething and tree upon his foreband, if he one can't would have more than the duties that the upon his foreband, if he one that can't purity of character, it

ave noticed that those women who multuous gulf of human life and passions, a loss that he can never make is charge their proper duties heat care. It alone gives war and carnage their glo-he least about discharging those they the; makes the blood stained conqueror a lave not. When we hear of a woman Hero, to be growned with Jaurel, and don, we always wonder if she can rule smoking work shops to be more than your own household. When a warman brasts of burden. It above, and not her own household. When a waman beasts of birden. It alone, and not wants to ride astride, it is because she iteason, covers with a nimbus of glory cks grace and skill enough to ride as the corruptions of States, and is the becomes her sex; and when she wants to parent of patriotism and love of country, bess; folly and vice may for a time rule with the ballot, it is because she by means of the affections which but make them deaf and blind; they may has neither the fascination of person, nor of mind, necessary to rule as God intended. We may be amused at the discussion of these quasitons as we are at the whimsicalities of a farce—otherwise they are without interest. It is very hard to prove on these abstract principles that a woman has a right to vote, and it is equally easy to prove that she has the absolute and inherent right, not only to rice astride, but the more spiritualizes, these images out the soul of the wanders, and his has the absolute and inherent right, not only to rice astride, but to run to fires, chen wood stand on

but to run to fires, chop wood, stand up the more spiritualizes, these images out the soul of the wanderer, and his heart in railroad cars, smoke cigars, and do line the perfect fellowship of angelic of time. Memory's guiding hand will and perform all the other ugiy tricks sympathy. By means of it alone, we lead him back to childhood's haunts and mascuilne humanity is went to appreciate and know the dignity of our the old hearth-stone, until his begrinned own nature, and can discern, amid the nature will leathe itself, and long, above defacements and within the envelope of all things, to be restored to the purity present imperfection, the form of our and freshuess of those early years. future being. Thus, to return, animals change.

f congress on other political questions do not strive to project themselves or leave not had one frial too many, not imperatively demands. The republican their influences into another or into the the union. This expense can only be possess powers and forces for which this that wonderful fact that the events of We do not find much of this in the are but the body destined to decay; ye

officiated, says:

Unusual interest was manifested in the Unusual interest was manifested in the Manifested on the Assertance of power creating marriage ceremony, as this was Gen. Gano's first attempt, since entering the ministry, at unling two hearts in one, but said one than it over did when leading his charging columns in battle; yet he acquisted ing columns in battle; yet he acquisted in the Was in the right; as if our opinion were himself so handsomely that the young himself so hand

spiritual world. "If Intellect alone direct us," it has been well said, "we gather food as ants of a larger size, and dejoy our luxuries as bees of a more intelligent nature. Elegant animals, indeed, but animals nevertheless, subsisting on the present, dead to the Past, dead to the Future, interpreting none of the symbols of experience; none the wiser for what we suffer, and utterly deaf to those prophetic oracles that evermore besseen us to listen to the utterances of Ederaity." And again, for why should I undertake to put into my own language what cannot be better expressed; "Adapted to the outward world by means"

"Adapted to the outward world by means and direct us," if it is a pulled to the outward world by means and chreates every interest of human life, hallowing trade, and education, and an animals, and any argument to diagnose and cure all hinds of Down animals, and any argument to diagnose entombed, with many seets, as amagina of transcend its earthly functions and line. It is true, as he says; 'Our religion henry W. E. Grove, Bently & trove, New A line that hold our Manhood and our body than a spirit. We exult over seignes, when if underlakes to confirm seignes, when if underlakes to confirm the spirit. Barriage county, ind. Jonathus May, Buchington, Ind. anhood's destiny."

And, again: "Our own consciousness, the testimony of the scriptures, allow the

tself infinitible, fells us that Imagination insects of a day to patronice our faith, is the heart of the intellect, its Source of all genuine vitality. The convictions of humming-birds to demonstrate the sun-humming-birds to demonstrate the sun-humaing-birds to demonst all genuine vitality. The convictions of the Reason are imperfect and vague, without its presence and power. Our sense of Truth, our Faith, are feeble, without the aid of the imagination to me to indress the words of Jehovah, so men to indress the words of Jehovah, so without the aid of the imagination to communicate the highest establity, the only certainty, indeed, to those facts on which our peace and assurance depend."

Yet, in most minds, this sublime faculty lies baried, and what is fermed common ried, and what is termed common but really common nonsense, them to glorify their stupidity away from religion. The same writer the removed wisdom. To the distriction of wisdom to the remove of wisdom. with the name of wisdom. To the distance of wisdom. To the distance of the fragination is vinely illumined eye of Imagination, things are not more things, but images of other and grander remittes than themselves. To the eart there is no silence in fold more arguments, he thinks, 'in because of space, no dome and

to be hoped for from Science." THOUGHTS OF JOUBERT.

Born in 1705, nod who never published a Among other grave questions now The cricket on the hearth, the chirp of the grasshopper, the hum of been, the Wisdom is repose in light. Happy the 312. DENTISTRY. 312. writers for reviews, as well as the esitars song of birds, the waving of the yellow of daily journals, take sides, is as to the corn, the rustle of the forest, the flow of its heams.

Consult the ancients, listen to the aged. of daily journals, take sides, is as to the corn, the flow of the frest, the flow of the manner of men, or whether it is not more proper for them to sit with the terrible integrations of the same side of the frest, the flow of the frest, the flow of the frest, the flow of the manner of men, or whether it is not more proper for them to sit with the terrible integrations of the sea, the saw wisdom, and little learned is he who has only his own learning.

| B. J. B. Wasson's Office and Dental in Cornal the ancients, ilsten to the aged. He is not wisdom, and little learned is he who has only his own learning.

Virtue by calculation is the virtue of

We should do everything to let good people have their will.

Everything can be learned; even vir-

als, as in logic, is that the for The morality of some people is in rem-Without a model, and without an ideal

A rule of conscience for one's self a profounded mysteries, not beeding the for one's self! By their nature, these of the multitude. It alone appreciates A maxim is the exact and noble ex-To think what we do not feel, is to lie me general path of argument, and worth of any thing. See it in the light to curselves. Whatever we thing, we greams base their conclusions upon the of the Divine Mind, and with any apstroud think with our whole being. PUBLIT OF CHARACTER. Heary Ward Beecher draws the fol-

> "Over the beauty of the plum and It is the ideality of our nature pealed with dew, arrayed with lewels, mes poetry to delight and music once stake it so that the beads roll off, young to love the old, lay your hand upon the ned; the gentle, the in- and by the scratch of the fing

again. Its effect cannot be eradicated One thing is certain: none

ver afterward be led to despiwander far into the paths of evil, an

An hour in our life will surely come We are conscious that here we the heart will become burdened with the

terrible visitable of our ill-w pinion, God should, being a macious He's in the right, be calm and wall, not per mitting us to harry Him Interpretation of the permitting us to harry Hi PHYSICIANS. MISSISSIPPI VALLEY DR. D. J. O'REILLY, INSURANCE COMPANY

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ONE of Morgan's brigade commanders,
Gen. R. M. Gano, has exchanged the
sword for the surplice, and is now
preaching with much success in this
state. The Parls (Ky.) True Kentuckian,
noticing a recent marriage in which he
officiated, says:

Unusual interest was manifested in the
marriage excensory, as this was Gen.
marriage excensory, as this was Gen.
Gano's first attempt, since entering the
Giano's first attempt, since entering the
Giano's first attempt, since entering the
Gen. R. M. Gano, has exchanged the
like lowing brothers who inhabit sepalike lowing brothers.

Inhabit red roll of the fact roll of the fact roll of the lower separate like lowing brothers.

Inhabit roll of the lower lands.

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